

# THE LIBERATOR.

VOL. V.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

[NO. 43.]

BOSTON, MASSACHUSETTS.]

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## THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

### TERMS.

Two dollars per annum, always payable IN ADVANCE.  
All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies. Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.  
An advertisement making one square, or a space of equal length and breadth, will be inserted one month for \$1. One less than a square 75 cts.

### REFUGE OF OPPRESSION.

#### OUTRAGE RECOMMENDED BY A GRAND JURY.

The Grand Jury of Oneida county, on the 9th ult. made the following extraordinary 'presentation':

Whereas, as grand jurors, we think it our duty to express our views on all questions where the quiet and comfort of the people of our country is in question. And whereas, men from England, who have no interest in common with us, only to destroy our government and happiness, are overlooking the starvation of hundreds of their own countrymen and citizens in the public streets at home, and permitting thousands of white men to be and remain slaves, nay, more, bond slaves in the old world, without the slightest notice, attention or interference; and whereas, certain designing or misguided individuals in the Northern States have joined themselves with them, under the mistaken views of philanthropy, regardless of consequences, and in hostility to the plain intent and view of the Constitution of the United States, as is understood by every school boy in our land, and are seeking or pretending to effect the immediate abolition of slavery, by the transmission of pictures and papers into the Southern States, among the colored people, expressly to excite discontent among them, and destruction to our, and the only happy government in the world.

Wherefore resolved, that in view of this grand jury, those men who are getting up, and are the cause of getting up, and organizing abolition societies in the Northern States, for the purpose of printing pictures and inflammatory publications, and distributing the same in the Southern States by the public mail or otherwise, with a view of having them circulated among the blacks, are guilty of sedition, and of right ought to be punished; and that it is the duty of all our citizens who are friendly to the Constitution of the United States, and the future quiet and happiness of this people, to destroy all such publications whenever and wherever they may be found.

Resolved, That the resolution of this jury, with the preamble, be signed by the Foreman and Secretary, and published.

JNO. E. HINMAN, Foreman.

L. COZZENS, Secretary.

Whitestown, Sept. 17th, 1835.

**Abolitionists' Convention at Utica.**—The Richmond Enquirer contains the following remarks upon this proposed convention.

'Utica has to choose between two courses.—Will she enjoy the honor of repelling the disunionists and fanatics from her gates? Or, will she be degraded by the presence of another Hartford Convention? Every eye in the South is fixed upon the meeting of the Convention within her borders. Every tongue is busy in discussing the probability and the consequences of the meeting. The Norfolk Herald has already predicted, that if it assembles, the Union of the States will be in the course of five years fall a victim to the fanatics. It will unquestionably be more seriously shaken, unless the suggestion of the *Onondaga Standard*, in the very able article we have copied to-day, be carried out. The Legislature of New York will be compelled to pass laws at once to put down the Conspirators—or, else a spirit will arise in the South, the effects of which will defy the sagacity of any one to calculate.

We call upon the citizens of New York to arrest these madmen in their career—who know not themselves what mischief they are inflicting upon their country—and especially upon the colored population, whose interests they are professing to serve—even the *Reverend N. Beman* himself. We call, above all, upon the good citizens of Utica to keep this moral pestilence from their door. We call upon their respectable Mayor, who was the Chairman of the late Anti-Slavery Meeting, to rouse up, and with the aid of all the Patriots of Utica, to arrest this mischievous meeting. Stop the madman's hand that would apply the frebrand to the Union itself.

But we can scarcely permit ourselves to believe that the Convention will assemble at Utica. We should certainly regard it as one of the most fearful phenomena which has yet appeared during this whole agitating crisis.

**Circulation of Incendiary Papers.** We have before us a Wilmington, N. C. paper, from which we learn that a Methodist minister of that place was recently brought into trouble in consequence of one of these inflammatory publications being sent to him without his consent or approval. A copy of the *Emancipator*, the organ of the incendiaries in New York, found its way by mistake into the post office box of the Wilmington Advertiser. It was directed to 'The Methodist Clergyman on Cape Fear—Gratis.' The editor handed it, with the envelope on it, to the stationed preacher of the place, who consequently became an object of odium and suspicion, on its being known that he had received the obnoxious paper. He publicly disclaims all connection with the abolitionists, and says: 'Our Church, as a body, throughout the whole country, is opposed to the proceedings of the abolitionists.—Atlas.

## LADIES' DEPARTMENT.

To the Editor of the Courier.

Reluctantly and painfully, but as a matter of duty, resolutely, the Boston Female Anti-Slavery Society feel themselves called to state the facts respecting the recent outrage upon the public tranquility. They have been forced before the public in the remarks of certain editors, and the communications of certain gentlemen of wealth and standing; and while they are compelled to occupy this position, they would be unpardonable should they let any popular notions of feminine propriety prevent the faithful fulfilment of their duty, as members of the human family, and of the church of Christ. There are cases for which there is no precedent. This is a new scene for us. When before, in this city, have gentlemen of standing and influence been incensed against a benevolent association of ladies, for holding their annual meeting, inviting a lecturer to address them, and requesting their friends to attend, after the custom of Benevolent Societies? In the absence of foregone conclusions, we are compelled to decide for ourselves.

This association does firmly and respectfully declare, that it is our right, and we will maintain it in Christian meekness, but with Christian constancy, to hold meetings and to employ such lecturers as it judges best calculated to advance the holy cause of human rights; even though such lecturers should chance to be foreigners. It comes with an ill grace from those who boast an English ancestry, to object to our choice on this occasion; still less should the sons of the Pilgrim Fathers invoke the spirit of outrageous violence on the daughters of the whole female band who shared their conflict with public opinion; their struggle with difficulty and danger. The cause of freedom is the same in all ages. Our principles are identical with theirs, except that we would not, like them, advocate their forcible establishment. God grant that if the name of freedom must be named upon us with a bloody baptism, the blood may be our own. We have wondered how those devout and honorable women obtained strength to read the bonds that knit them to the far Father land. We do not wonder now. We read their chronicles with an unclouded eye. We find it written there, that gentlemen of influence and standing forbade their assembling to worship God according to the dictates of consciences, enlightened by reason and scripture. There is no newly discovered continent for us, even if we could think it right to quit this sphere of duty. We must bide the brunt. The cause of human freedom is our religion; the same taught by him who died on Calvary—the great reformer, Christ. In it we will live—in it, if it must be so, we will die. We feel for those that are in bonds as bound with them. God's truth does not become threadbare, as certain gentlemen of respectability have heretofore asserted; but is found fraught with deeper and deeper meaning, as the history of the present age unfolds. We sit by our firesides and muse over our sleeping infants. Not in vain. The sight of their helpless childhood reminds us of the great debt we incurred when we brought them into existence.

We must meet together to strengthen ourselves to discharge our duty, as the mothers of the next generation—as the wives and sisters of this. We cannot descend to bandy words with those who have no just sense of their own duty or ours, who dread lest the delicacies of the table should be neglected, who glory in the darning-needle, and whose talk is of the distaff. This is a crisis which demands of us not only mind, and annise, and cummin, but also mercy, justice and judgment. And God being our helper, none of these shall be required in vain at our hands. Our sons shall not blush for those who bore them. The strong expression of public sentiment against Anti-Slavery men and women, at Faneuil Hall, is gravely assigned as a reason why our sentiments should not be strongly expressed. We draw an inference directly contrary. Certainly our right to express sentiments, and to uphold principles, which are contrary to public opinion, is undoubted. We deny the right of gentlemen to use violence. But we are abolitionists, and as such, are bound by our principles to endure unflinchingly, the outrages with which we are threatened, and which are of so distinctive and sanguinary a character, that the proprietor and lessee of Congress Hall, feared for their property. We cannot but see the inconsistency of those who award his merited tribute to the defender of the Constitution, with one hand, while the other is raised against all that it was thought worth while to frame a constitution to support.

We know not who the gentlemen were, who caused notices to be placed against the door of the building, and in various parts of the city. We gave notice in the daily papers that our meeting was postponed till further notice, from which latter words they took occasion to play so cruel a game. This we regret the more, as it was the means of breaking up the meeting of the Ladies' Moral Reform Society, and annoying the ladies holding a fair in Amory Hall.

It remains for us to thank those clergymen whose boldness in reading our notices gave so much offence. The times require them to be like Peter Hobart—very bold. Now, as well as then,—

'All incorruptible as heaven's own light,  
Speak! each devoted preacher for the right!  
No servile doctrine, such as power approves,  
Ties to the poor and broken-hearted loves.  
With truths that tyrants dread, and conscience loves,  
They winged and barbed the arrows of their thought.  
Sin in high places was the mark they sought.  
They said not, 'Man, be circumspect and thrive—  
Be mean, base, selfish, bloody, and prevail.'  
Nor did the deity they worshipped, drive  
A trade in men, or sign such bill of sale.'

A member of the Boston Female Anti-Slavery Society.

The Boston Post has an article jumbling up the Abolitionists, George Thompson, and the English Government, all in a heap. We did not know before that sundry matrons in the town of Glasgow were the English government. We apprehend that the English government has about as much to do with the mission of Thompson as the editor of the Post has with sending missionaries to India, and that we suppose is not a great deal.—*Bangor Ad.*

## [For the Liberator.] INFLUENCE OF WOMAN.

'WOMAN is the strongest, but above all things TRUTH beareth away the victory.'—1 Esdras, III ch. 12th v.

Yes! WOMAN'S strength is mighty—ay, and wide  
The field for her exertion, if she choose  
To lend her power and influence to the cause  
Of virtue and of human happiness.  
And this she oft has done. Woman dared  
Defy a tyrant's mandate, and preserve  
The Hebrew children. And when Israel's God  
Would raise up a deliverer to break  
The yoke of Egypt from his people's neck,  
And lead his tribes, with songs of triumph, out  
From Pharaoh's cruel bondage, woman then  
Was chosen as his instrument to save  
From the devouring waters of the Nile,  
The child whom He had destined for the work.  
And woman too received th' important charge  
To form and train him for the glorious task;  
Sow, in his infant mind, the fruitful seeds  
Of piety to God and love to man;  
Fill his young bosom with affection strong  
For his oppressed brethren; fire his soul  
With generous indignation at their wrongs;  
And so to mould his infancy, that when  
He had the strength and stature of a man,  
He would prefer affliction to endure  
Among God's people, rather than enjoy  
Sin's pleasure for a season.

When the rod  
Of stern oppression, swayed by Jabin's hand,  
Fell heavy on the tribes—when Sisera  
Came forth with iron chariots, and the might  
Of armed multitudes, in pride of heart,  
Trusting to drive unchecked th' conquering car  
O'er necks of prostrate thousands, woman's voice  
Aroused the slumbering spirit of the oppress'd:  
'Up, for the Lord hath given to your hand  
The host of Sisera!' To Tabors' mount,  
At woman's bidding, marched the warrior band,  
Who, on the field's high places, to the death  
Perilled their lives, their country to redeem  
From Slavery's galling fetters—on that day,  
Jehovah said into a woman's hand  
The warlike captain, who to battle led  
The countless armies of the Gentile king.  
'Twas woman's gentle, but subduing power,  
The moving eloquence of woman's tears  
And woman's prayers, that changed the fixed decree,  
(Though styled unchangeable,) of Persia's Lord,  
Which doomed the Jewish nation to the sword,  
To glut the vengeance of the naughty son  
Of Amalek—and brought on Haman's head  
The ruin he for Israel had prepared.

And when Rome trembled, on the very verge  
Of dire destruction, threatened by the hand  
Of her own son, by her ingratitude  
Thrust from her gates and made her bitterest foe;  
Though Senator and Priest had plead in vain;  
Though a whole people's supplicating cry  
Was powerless as the idle wind, to shake  
The iron-hearted soldier's stern resolve,  
Or change his settled purpose of revenge—  
Yet bent his stubborn spirit to the force  
Of woman's strong entreaty. 'Rome is saved,  
'But thou hast lost thy son!' Thus Marcus spoke,  
As, to his mother's prayer, he yielded up  
His cherished hope of vengeance, and drew off  
Reluctantly, his murmuring Volscian host.

And is not woman's strength as mighty now,  
As when it rescued Moses—roused the sons  
Of Zebulun and Naphtali to arms—  
Reversed the mandate of the Persian king,—  
And melted down the obstinate resolve  
Of Caisar Marcius? Be it wielded then  
To serve the cause of Justice. Let her plead  
For the down-trodden and degraded slave.  
Let her exert her influence, to awake  
The nation's sympathy for those who groan  
Beneath a heavier than Egyptian yoke.  
Be it her earnest effort to 'unloose'  
The iron 'bands of wickedness'; undo  
The heavy burdens, let the oppress'd go free,  
And, as the Lord commands, 'break every yoke.'  
TRUTH—TRUTH OMNIPOTENT is on her side  
In this most blessed work. Then let her rise,  
And, in the strength of God and God's own truth,  
Put forth her energy—and sure success  
Awaits her. 'Woman is the strongest' still,  
As in the ancient day, and still doth Truth,  
O'er all things, bear away the victory.  
TOWNSEND, March 19th, 1835.

[From the New-York Evangelist.]

Mr. Leavitt—Rising with the dawn to thank you for Miss Grimké's letter, permit me to say to all the female friends of Christ, every where:

Dear Sisters—Dobrah is up: the Lord has gone out before his people. Let us shut our door about us, and send up our supplications—'Spare thy people, O Lord, and give not thy heritage to reproach.' There is a bow of promise in the cloud with this inscription—'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.'

Let us pray every morning, that the Sun of Righteousness may arise on our darkened, unbelieving hearts, and the Spirit of God move upon the troubled waters, till God shall say, 'Let there be light!' We will thus unite in a *SUBSISTE* CONCERT OF PRAYER, that peace, and freedom, and knowledge and salvation, may be the stability of our times—until every soul in our land shall 'know the Lord, from the least even unto the greatest.' Let us waste no time in saying, 'What is it? Why is it? We know what it is, and why it is. Our Redeemer has arisen to assert his claim to the souls he made and died to save and purchase to himself—they shall be given to him for his inheritance. And if there be violent perverting of justice and judgment in a province, marvel not at the matter: for he that is higher than the highest regardeth, and there be higher than they.' Let the American church fall on her face before Daniel's God, with Daniel's confession—'We have sinned—O Lord, hear—O Lord, forgive—O Lord, hearken and defer not, for thine own sake, O my God; for thy city and thy people that are called by thy name.'

## SLAVERY.

[From the Boston Morning Post.]  
ABOLITIONIST THOMPSON.

No opportunity having been afforded of hearing this dangerous and presumptuous foreigner lecture in this city, we visited East Abington, on Thursday, for that purpose. When we arrived at that quiet little town, a rumor was prevalent, that a body of people hostile to the object of the intended meeting, were expected from Boston and West Bridgewater, with the avowed design of disturbing the meeting; and in consequence of this rumor, every stranger was jealously scrutinized, by those who had been instrumental in procuring the meeting; and as a riot had taken place at West Abington, when Thompson delivered an evening lecture there, the precaution was taken to hold the East Abington meeting in the day time, which had the effect of checking all tendency to disorder. The number assembled was about six hundred, consisting of about an equal proportion of both sexes, who listened to the lecturer with breathless attention, and at the close of the services gathered around the entrance of the meeting house, to obtain a nearer view of the lecturer. Mr. Thompson prefaced his Discourse by a lengthy prayer, in which he 'implored mercy for the souls of all, who, through ignorance or malignity, were the enemies of the cause in which he was engaged.' Whatever may be thought of Thompson's matter, which it is utterly impossible to believe can ever be acceptable in this community—his manner was unobjectionable. Great—almost unique—simplicity of speech, enlivened with a tone always amiable, and sometimes playful, was the prevailing characteristic of his language and delivery, and the mistakes of the public press afforded him an opportunity of indulging, in the commencement of his remarks, in a sportive vein.

Thompson began by saying that he had been branded throughout the country as an incendiary—an emissary of some European despot—a disunionist—an implacable foe to America and her institutions of liberty. If this were all true, then had he dared to commit sacrilege by entering the pulpit. But in all this there was a grand mistake, and he thought it but just to disabuse the public mind. Judging from the accounts in the papers, he had many representatives, which he had never elected to represent him. In the morning, when he arose, he found in some papers a couple of columns, in others a column, or half a column, or even a humble square, devoted to his sayings and doings. He was made by the newspapers to move with a fleetness and mysteriousness not even attributable to the fairies. He would lie down at night, and in the morning would be surprised to read that he had travelled the wide extent of the Republic. Nay more, he was often in two places at one and the same time—he was both at Pittsburg and Bangor at the same instant. An equal diversity prevailed respecting his plans, intentions, and declarations. The editors seemed to divine his sleeping thoughts, for certainly those which they attributed to him were never his waking thoughts, and he was never conscious of having at any time entertained them; and if ever they had been present to his mind, it must have been in his dreams, of which no traces were left when he awoke.

Now, said he, these editors, whether friends or foes, cannot and do not represent me truly, as you, my auditors, shall judge. I want you to be my jurors—my judges. Speak of me as I am. I ask not clemency. I ask you to watch me sternly—track me—see if there be any latent treason in what I say. They call me a *foreigner*—well, I am one. What of that? Have I not eyes, limbs, and proportions like yourselves. My head is not contorted, nor do I divide the hoof. I eat like a Yankee—and I verily believe I can eat any thing that a Yankee can eat. When I came here first, I thought I could not endure a pumpkin pie, but now I verily believe that I could make a hearty meal from this truly national dish. Now you may have the same prejudices against a foreigner that I had against pumpkin pies; and all I ask of you, is (to apply the word in an intellectual sense,) to taste me, that your prejudices against me may be disabused. Foreigners are permitted to follow other professions, without being assailed with a crowd at their heels. They have a foreigner in Boston, called the man-monkey, who, instead of being mobbed, is welcomed nightly with shouts of applause. In the same paper, he afterwards said he referred to the Centinel, in which words are heaped upon me too bad to be applied even to a murderer, there is an article extolling this man-monkey, and expressing a hope that he will be liberally patronized at the Warren Theatre. Another foreigner—a female, had carried from the City \$13,000 for exhibiting herself in every imaginable and unimaginable posture. Sheridan Knowles, too, had been received with enthusiasm.

If, said Mr. T., foreigners be allowed to amuse your audiences, to build your houses, and navigate your ships, may not one be permitted to raise his voice in favor of universal freedom, in the land of free, of happy Columbia, the land of liberty? I come not as an enemy—my work is to save—to strive to perpetuate the blessings of liberty—to establish it on an unshaken foundation. I am no enemy of the South—I could lay my heart before the planter, he would take me for his body guard. I would throw myself between him and his slave.

Mr. Thompson declared himself to be the representative of the Abolitionists of this country; that he was an advocate of immediate abolition, as the only means of destroying American slavery at its foundation; that his objects and plans were peaceful, and that he would not engage in the undertaking if it had the least tendency to war. God forbid, said he, that our course should ever wind one sigh from a single bosom. Our object is not to disturb property, but to restore property to its rightful owners. We cast to the devil and the Jesuits the maxim, that we may do wrong that right may come. We are accused of designing to carry the discussion of the question of slavery into the national councils—it is an untrue representation—we never dreamt of applying to Congress. We only wish to act on men's minds—we wish to create a moral movement. We do not expect, nor dream for an instant of

the interference of Congress. Our object is to propagate principles of right—for the happiness, the welfare, the safety of this wide-spread republic. Yet we are called incendiaries! Why, we would rather extinguish the burning brand with our blood, than be guilty of incendiarism. We are not robbers, nor cut-throats. We are not the enemies of the planters. God forbid that we should care for liberty so much as to teach the slaves to fight for it, or make them unwilling or unfaithful servants, and on account of their unprofitableness induce their masters to emancipate them.

Having thus emphatically disclaimed any design to create discord at the South, he proceeded to declare what were the measures upon which the abolitionists relied to accomplish their purpose, prefacing his remarks upon that head with the preamble,—"Believing that men can hold no property in man; believing that slave auctions and the internal slave trade ought to be abolished immediately; believing that the North should act upon the South by a moral action, they proposed measures to create that action; they wanted the prayers of the woman and the infant for the liberty of the slave; they would urge the mother to mould the infant mind to pity—to teach it to pray for the slave; for that infant might become a man—a patriot—one who, enjoying and loving liberty, would be willing to bestow liberty. This, said he, is one of our measures for propagating our principles. Another measure is discussion—friendly conversation. We are charged with discussing this matter too boldly, too vehemently; but the scripture injunction is to cry aloud, as with a trumpet—not gently, not softly. Another measure is to awaken the Church; at present there is a lethargy in the church, but there are signs of coming life, like the breath of the spirit fanning the dry bones.

The subject of slavery, he said, had been a shuttle-cock, with which neither the clergy nor the politician would have any thing to do. The trimming statesman would not meddle with it, till it was fairly afloat on the tide of popularity, when he would seize the helm, and steer the barque, till he came to anchor in the harbor of office. Although the pulpit had been generally closed against the discussion, he considered that slavery was peculiarly the work of the ministry. There were hundreds of thousands of Baptists in the South, many of whom were slaves, and they were so many arguments why the Baptists of the North should be abolitionists, and strive to save their brethren from the sin and suffering of slavery. The same remark applied to the Presbyterians and Methodists. When we meet a brother from the South, we should hold him in our arms, remonstrate, reason, implore him in behalf of the slave—the unpaid slave, morally and politically dead, and he feared too often spiritually dead. Mr. Thompson attributed the captivity of the Israelites in Babylon to the sin of slavery, as also the destruction of Tyre, of Nineveh, of Carthage, of Assyria, Greece and Rome.

If those religious societies would come up to the work, said Mr. T., we should not have to go to Congress cap-in-hand with our petitions; and he invoked Christians to act on their white brethren at the South.

Another measure, was the appointment of persons to lecture from place to place—we call them, said Mr. T., *lecturers*; but the papers call them *incendiary vagabonds*. But if they are vagabonds, so were the Seventy, who were sent to spread the Gospel—so was St. Paul an incendiary vagabond. Another measure was the formation of anti-slavery associations, so that we may know how many are on our side, and how many are not. By combining in an association, their influence could be concentrated to a focus, and its scorching heat be made to act with effect on the mind of the slave-holder, upon the subject of slavery—an all-comprehending evil. Mr. T. replied to the charge of using harsh language towards the planters, by asking, if it were right to call a man who steals a horse a horse thief, is it not equally so to apply the epithet of *thief* to those who rob a fellow creature of his liberty?

Another measure is to send abroad our printed thoughts. We believe that slavery is preying upon the very roots of the permanency of the country—that it rankles at her heart's core—that it engenders feuds between the Southerner and his slave. Believing this, shall we not use the right given us by the Constitution to publish our opinions? What if we are wrong? Does not Jefferson say, that error of opinion ceases to be dangerous when public opinion is left free to combat it?

Mr. Thompson said the question was frequently put why he came here to oppose public opinion, which was so decidedly against him. That was the very reason why he did come. In England he had been riding on the tide of popularity, far beyond his merits, and was surrounded by every comfort and gratification far beyond his deserts; and as public opinion was wrong in this country, he came here to combat it, and intends to stay here, and continue the combat. The sum and substance of what he prayed for was to be heard. Surely there is no danger that the cool and calculating sons of New-England will be misled by the ravings of a madman, as they declare me to be; suffer me, I pray then, to rave on. My only object, my only desire, is to see slavery buried in a deep and dishonorable grave.

\* Mr. Thompson referred exclusively to slavery in the slaveholding states.—Ed. Lib.

**Judge Lynch in Brownsville, Tenn.** In accordance with a judgment pronounced by this renowned dignitary, a man named Anson Moody was on the 12th instant made to receive one hundred lashes, and the brand of the letter R, on his cheek, at Brownsville, Tennessee. The offence with which he was charged was the abduction of a negro slave. He had been arraigned before a legal tribunal on the charge, and discharged for lack of sufficient evidence to convict him; the Lynchers not satisfied with the result, brought him before their peculiar tribunal, convicted, sentenced, and punished him as aforesaid. The same slave has since been forcibly abducted by three armed men, and it is conjectured, but where he will not be apt again to give evidence against his kidnappers.—N. Y. Sun.



## THE ANTI-LIBERTY MEETING IN

But the bible—the bible was resorted to, for example to support a system of oppression, fornication, adultery and murder.\* Fine use of the bible! Are these gentlemen in the habit of going to it for any other purpose? We should think not, otherwise they would be better acquainted with it than to name it in such a connexion. The first speaker is reputed pious. He said not a word of the bible.

The Society commended itself to every man's reason at the outset—but that many had withheld their aid because they doubted of its success. But it had shown that the coast of Africa could be lined with Colonies, numbering between 3 and 4000 inhabitants—ruled by themselves—with ten or eleven churches—and equal to us in civilization and morals. Some new Colonies had been established the last year—a court-house, jail, and arsenal, built.' He read a long article from the *Liberia Herald* of August, to show that the Colony was in a most flourishing condition; and a letter of Mr. Wilson, urging the blacks to go. The Colonists were represented as being 'on the best terms with the natives, and had no fears of an interruption of their harmony.' They were said to 'excel an equal amount of white population in this country, in morals and temperance, and a decided majority were religious.' He also read some extracts from other writers, to show that the Colony was doing well, notwithstanding there was much iniquity amongst them—which called upon the Society to send more Missionaries to them. He said that apocryphal reports were sold by professors of religion—with some honorable exceptions. The American Colonization Society has increased the last year. Opposition there was awakened attention. But Vermont has been behind the times—as the report of the Treasurer will show ?

The prevailing excitement in the community on the subject of slavery—the various conflicting representations of the character and designs of the lecturer—and the recent disturbances in a neighboring village had aroused the attention of the people to the subject, and created a strong desire to hear what this incendiary, this ‘disorganizer,’ and above all, this *foreigner* would say.” Mr. T. stated in a concise manner, what were the *principles* of the abolitionists, whom he represented, as he understood them; but was more full and particular on the *measures*, as they were more generally opposed. Nothing could be more foreign from these measures, as explained by him, than a disorganizing spirit, or a tendency to produce a spirit of insurrection among slaves. He would say to the slave, ‘injure not a hair of the head of your master; but wait patiently, wait even cheerfully, God’s time for your emancipation.’ He discarded, in the strongest terms, any wish to interfere with the rights of the slaveholding states, guaranteed them by the constitution: he would not recommend even possi-

Mr. Thompson referred exclusively to slavery in the slaveholding states.

New Garden, Ohio, 10th mo. 5th, 1835.

Well then, the first thing that was done—after the great Democrats had shook hands with their old friends the Federalists, whom they had't seen before for many a year, which made me think out almost loud of that saying that says, "On that day, Pilate and Herod were made friends together"—the first thing, I say, that was done—was for a mighty loud spoken fierce looking man to get right up and tell the meetin folks that Gen. Chandler might be moderator, the very same General what took Canada in the last war. As he is a very military kind of a man, thinks the abolitionists are again to be used up about the quickest. Well, when they had got a moderator and secretary, Judge Ware gave a pretty exact history of American Slavery, and said he 'd no sympathy for the system of slavery; that it was a great moral and political evil; but that he was opposed to any unlawful and unwarrantable interference of the North, and that the measures of the abolitionists were tending to the serious injury of our so-called Union. An abolitionist happened to stand next to me and said it was a sensible speech, and that abolitionists could agree to most all on't—when I up and told him he had't a right to say so of the speech of a man that 's not an abolitionist. Upon that he backed out and I 'ave 'eard of him since. Well, Mr. John Neal spoke next, whom you might hear on at Baltimore; tho' I hope you want him I mean to twit you about Baltimore; tho' most of us down here think 'twas about right to put you into the stove jing for daring to speak and write and publish in favor of black slaves, and telling the people that it 's as bad to buy and sell slaves here at home in our free country as 'tis in Africa; when every body that understands policies knows that if the domestic slave trade as bad 'twould be punished with death as the foreign slave trade is. So you can see in a twinkling that there 's a great difference in the two cases, and that's the reason

Next a tall, whiskery sort of a cantankerous looking man got up, that was named after Mr. Randolph, and looks very much like him, and when he speaks his eyes stand right out enough to hang a hat on. As when a mighty wind in a hurracane takes up a flock of geese and throws them over into the limboes large and broad," as Milton says: so Mr. Randolph Codman gave abolitionists about the warmest receptacle of any of the orators, except Mr. Jewett, who made me think of a furnace heated seven times hotter than it was to be. This Mr. Jewett held of all nature, that's scarred. But these two orators did well out of all of a sudden by catching the spirit of the times, and spoke according to their sober judgment. They asked you to say what they don't know; and but speak as if they had seen right through creation. And when they kind of brought out fault of some words that Mr. Thompson spoke last fall, they did it to prove his words "treasonable and seditious" in the same manner as a man can show from the Bible that 'there is no God,' by leaving out 'The fool hath said in his heart.' No, they didn't do so, not they—for Mr. Neal neither. But when Mr. Codman came to the ideal realm of his speech and said the inflammatory discussions and incendiary proceedings of these Fanatics must be put down. "Peaceably if we can: forcibly if we must"—my stars! you may depend on't the Abolitionists looked deeply down in the mouth, as if they felt about ugly enough. But we all hurralled and we went on, for we thought it best not to say anything about the Charles-levins trifling matter of robbing the post-office at Charleston, as "was done in open daylight by honest men, for the public good. If 'twas done in the night by three or four outpats, it would alter the case amazingly: because they wouldn't see to pick out the inflammatory papers, and might accidentally take papers that had money in 'em, and because they couldn't get no authority to rob the mail, as the gentlemen at Charleston did a few days after, from Mr. Kendall, and because it is a nation sight worse



to the most between the past officers, than after the mail gets to him. And besides, nobody never expects to be injured by it but the abolitionists. 'Tisn't again to be an example for time to come. But in this particular case, it was a patriotic and political paper and every thing else but incendiary and inflammatory papers will go through the post office as free as the air you breathe; and like this, will wait their blessings to every portion and to every individual of our free Republic forever! Mark what I say Mr. Liberator, FORGIVE!—and set your head at rest.

Now, being it's you, I will just tell you that I think pretty considerable well of your cause: tho' I should not like to say so before folks, as they seem to be most all the other way; but if I had most every body getting over on your side, I'll tell you which side I'm on in my next letter.

Your friend,  
ZEDEKIAH DOWING.  
P. S. I hope you won't show this to Mr. Sprague up in Boston.

HALIFAX, PLYMOUTH CO. MASS. OCT. 15, 1835.

To the Editor of the Liberator:  
Sir—Rev. Samuel J. May lectured here, by request, on the 27th ult. to the largest evening congregation I remember to have seen in this place. We have been highly gratified and instructed by his conversation and his public address. I need not describe to you the persuasiveness of his manner, nor the weightiness of his matter, only that by them some were convinced, who before ranked themselves as opponents of the Anti-Slavery Society.

The great mass of the people in these towns, I judge, know little of the merits of the Society, its measures or its doctrines, except from the scoldings and misrepresentations of individuals and some political papers. There are quite a number of others, however, who do know, and whose consciences approve, in general, but who, for lack of moral courage, have not yet declared themselves. Hence the importance of such lectures as Mr. May, and Mr. Burleigh who subsequently addressed us. The argument of the latter was drawn from Scripture, and was a novel and a powerful application of the eternal principles of benevolence and justice to the conduct and duty of Slaveholders, and all others, in reference to holding men in slavery.

The cry is frequently heard, "Let slavery alone." "Let intemperance alone." "Let the pope, and the abominations of popery alone," was the warning given Luther, by entreaties, threats, and even by examples of martyrdom. As that reformer, and the apostles of temperance were based immovably on truth and righteousness, so must the advocates of emancipation never be hushed into silence while the great sin of slavery exists. They must continually press upon the consciences of all men, with the meekness of the blessed Saviour. His precept, "Do unto others as you would that they should do unto you."

Let your lecturers enforce, by persuasion and argument, this among other precepts of Christ, and the prejudices against color will yield at the North, and the triumph of love and liberty be secured at the South. Yours,  
E. G. HOWE.

TO W. L. GARRISON.

Joy to thee, Son of Truth! and so soon  
Hath a tale been given thee thy faith to prove?  
Joy! so Heaven only grant this boon,  
That sought on earth thy steadfastness may move!  
Ye when, but yesterday, I saw thee go  
Scrambled by that fence, incontinent through,  
Break with the wine of wrath, for evil strong,  
For my soul with bitterest fears o'erlaid,  
O! with what earnestness of passion went  
From my heart, my whole soul after thee!  
I knew that, though to bonds and prison sent,  
Thou from all stain of evil wilt ever free;  
Yet a strange feeling, half of joy, arose,  
That friend of mine should have such men his foes.  
Oct. 22d, 1835.

FRIEND GARRISON—I know that you have been a tale troubled, in times past, with anonymous letters; and I hope you will be content to receive the above, in consideration that it is from  
AN OLD ACQUAINTANCE.

ANTI-SLAVERY MEETING.

The Middlesex County Anti-Slavery Society held its Annual Meeting, Oct. 9th, at Acton.

The meeting was eloquently addressed by Mr. Geo. Thompson, after which the following Resolutions were submitted by Dr. Farnsworth, and unanimously adopted by the Society:

Resolved, That the Anti-Slavery cause was never more prosperous and cheering than it is at the present time—that the unjustifiable course pursued by the pro-slavery party against the friends of freedom, in exciting and encouraging mobs, denying the right of discussion, the forcible seizure of the mails by a lawless banditti, sanctioned by the Post Master General—the cold blooded murders that have been committed at the south, and other enormities, have been the means, under God, of rapidly extending light and knowledge through our whole country.

Resolved, That the tone of many of the Northern Journals and their base subservency to the unjust, tyrannical, and revolutionary demands of the South, are equally unworthy the descendants of the Pilgrims, a violation of duty as christians, and a criminal desertion of the principles of a Republican Government.

Resolved, That we disclaim, now and forever, any other than moral action in relation to Slavery, or such action as now is, and always has been, allowed to be in accordance with the Constitutions under which we live.

Resolved, That so long as Anti-Slavery exists in our country, and it shall please heaven to continue to us the responsibility of free agency, so long we will not cease to plead the cause of the oppressed, and to labor to restore to the slave his usurped rights.

Resolved, That we hold in high estimation the intellectual and moral worth of GEORGE THOMPSON—that we duly appreciate his toil and self-denial in the cause of humanity in our country, and that we sympathize with him on account of the dangers to which he is exposed from an inhuman, intolerant, and bigoted portion of the community.

Resolved, That, opposition to the philanthropic labors of GEORGE THOMPSON in this country, on the ground of his being a foreigner, comes with an ill grace from men who are sending their agents to nearly every nation upon the globe, England not excepted, with the avowed purpose of interfering with their social, moral, religious, and even political and other established institutions.

The meeting then adjourned. In the evening an interesting meeting of the friends of Human Rights was held in Mr. Woodbury's Meeting-house, which was addressed by Messrs. May and Thompson. The harmony and good order that

prevailed during these meetings, was in keeping with the high moral character of the citizens of the town of Acton—and is a severe rebuke upon the riotous conduct of citizens in other towns where free discussion has been attempted. The descendants of Davis and Hayward, who fell at Concord Bridge in '75, inherit the virtues of those patriots—they are the friends of Human Rights, Liberty of Speech, Liberty of the Press, and the maintenance of good order and the Supremacy of the Laws.

## BOSTON.

SATURDAY, OCTOBER 24, 1835.

[From the Boston Daily Advocate, of Thursday.]  
ANOTHER ARGUMENT FOR SIR ROBERT PEELE.

In his speech, at the Townworth dinner, Sir Robert Peel attempted to show that a Republican Government would never do for England, by reading from American papers accounts of riots. Boston, we are ashamed to say, has helped the Tory Orator to another argument. The incendiary Gazette, has finally succeeded in getting together spectators to see a mob, and thus made a mob. Some ladies wanted to have a meeting yesterday afternoon, about a Slavery Society, at their own rooms, No. 46, Washington-Street. It might have been in bad taste for ladies to be ambitious of martyrdom, but as to that they had a right to do as they pleased, for they violated no law, and though our fathers were given to making war on their oppressors, it was never thought that a mob could ever be got up in Boston to attack women. Nevertheless, an infamous handbill was stuck up round the town calling upon every body to go to the Abolition Rooms and snake Thompson out, and punish him. If the authors or bill stickers of that incendiary handbill can be found, they ought to be indicted. We saw one of the vile things torn down with indignation, by a revolutionary soldier. Such things, said he, are a disgrace to Boston. Every honest man should tear them down. He was no abolitionist neither. The spectators, perhaps a thousand, collected in the afternoon, in Washington-Street, looking for a riot; the surest way in the world to make one.

Many people went to the Antislavery office, but there was no meeting there, and the Mayor informed the "sovereigns" that George Thompson was not in the city, and that the ladies had concluded to disappoint the gentlemen of their anticipated glorious triumph over twenty females, by not holding any meeting at all. Thereupon the Antislavery sign was taken down and demolished, and Mr. Ely, Editor of Zion's Herald, was hustled in a rough manner. Mr. Garrison, after escaping from the rooms by a back window was followed by the "sovereigns" who seized him, and it is said, but we trust falsely, a rope was put about his neck. Mr. G. was rescued and carried by his friends to City Hall, from which he was conveyed in a hack, accompanied by the Mayor, and deposited in the jail for safe keeping—a new receipt for preserving the liberty of the subject, about which our fathers used to have some very silly notions, when they spit their blood on Bunker Hill! The whole of this was the work of a very few, and the mob was made up of idle spectators. If the well disposed would stay at home on such occasions, there would be no mobs. The South will probably be pacified now, and wait patiently to see the good people of Boston hang all the Abolitionists. Sir Robert Peel and the British Tories will be delighted when they get hold of this proof of the "Supremacy of the Law" in the city of Boston. It was expected that the Gazette office would have been illuminated, in honor of the triumph over the women.

The above is the Daily Advocate's account of the tumultuous proceedings of Wednesday afternoon. Though nearer the truth than any other which I have seen in the daily papers, it is in some particulars inaccurate. Having been an eye-witness to almost the whole affair, having occupied a position favorable for observation, I will endeavor to give a correct statement of what I saw and heard.

It seems that the notice of a meeting of the Female Anti-Slavery Society, to be held in the Anti-Slavery Hall, excited the special indignation of certain of the corps editorial, whose wrath was no way abated by the suspicion—purely gratuitous—that Mr. Thompson was to address the meeting. The indications of an approaching disturbance were such as to induce the Ladies to apply to the Mayor, and require the protection of the civil authorities, if the occasion should render it necessary. The city government sent to the Anti-Slavery Office to ascertain whether Mr. Thompson would be present, thinking that if the people, in case of their assembling, could be assured that he was not and would not be at the hall, they would quietly disperse. The assurance was given, that Thompson not only would not be at the meeting, but that he was not and would not be even in the city.

About 2 P. M. I went to the office in company with Mr. Garrison, and at that early hour a number of young men had collected about the door of the hall, and a few ladies were seated within. Mr. Garrison entered the hall, and after remaining a short time, came to the door, and addressing the crowd without—now increased so as to fill the entry—requested them to withdraw, as the meeting was exclusively for ladies. They paid no attention to the request, and soon after Mr. G. left the hall and went into the office, where he remained quietly—most of the time writing—till after the police had cleared the entry and staircase. At one time a rush was made at the office door, (which was locked) and some one kicked against it and smashed in the lower panel. Except the destruction of the sign, this was the only damage done to the premises, so that the story, which has found its way to some of the papers, that the books and papers of the Society were destroyed, is utterly false. Not a leaf of a single tract, not a scrap of a single paper was destroyed or even touched by the mob, nor did a single individual of the mob enter the office, unless those who went in to take down the sign, ostensibly, and for aught I know, really by the Mayor's orders, were a part of the mob, which I presume none will say was the case.

But to return. The ladies had continued to arrive, and were permitted to pass through the constantly increasing crowd, not, however, without having their cars frequently saluted with insulting sounds, and one or two of the colored ladies were rudely pushed into the hall.

The exercises of the meeting were commenced by reading an appropriate passage of scripture, which was followed by prayer. The voice of the reader and leader in prayer, was clear, calm and firm; not the slightest tremor was perceptible, or any indication that she felt the least fear or agitation. Once during the prayer, a piece of board five or six feet in length, was thrown over the temporary partition which separates the hall from the entry, but fortunately did not fall upon any of those within. At another time the crowd made a rush against the partition, apparently with the design of breaking it down, but desisted after starting one end of it from its place. A peace officer, at the request of a gentleman friendly to the meeting, had

stationed himself near the door, but his efforts to persuade the mob to disperse were unavailing. At length the mayor arrived, with several officers, and repeatedly called on the crowd to retire, but with no better success, though he assured them that Thompson was not in the city. He then requested the ladies to leave the hall, supposing, probably, that when they were gone, the mob would be satisfied, and disperse. The ladies, who had proceeded so far as to have commenced the reading of their annual Report, adjourned, and withdrawing to a private house, proceeded with their business, electing their officers for the ensuing year, &c. Meanwhile, the mob, after pausing awhile, and venting, "in curses not loud but deep," their rage at being disappointed of their expected prey—Thompson—began to vociferate for the sign of the Anti-Slavery Office. Two or three persons—some of them, if not all, belonging to the police—entered the hall, avowing their intention to take down the sign, and saying that such were the mayor's orders. They soon effected their purpose, and the sign was lowered from one to another, till it reached the pavement, and then—what a rush! There seemed to be a furious emulation to be foremost in trampling upon the luckless board, and sending it to splinters. It was covered instantly with stamping feet, and a company of Japanese, trampling the cross, could not have enacted their part with more fiery zeal than was displayed by as many of the "respectable citizens" (vide Commercial Gazette), of Boston as could get at the object of their fury. Almost instantly, fragments of the board were seen brandished about in the crowd, and then were subjected again to the refining process, and reduced to mere chips. Every one seemed anxious to get a piece, and the design appeared to be, to make as many pieces as possible, that every one if possible, might be gratified. Whether they supposed a bit of the wicked Abolition board would serve as a sort of talisman against the influence of "Garrisonism," and "Thompsonism," and "Mayism," and all the other terrible ills of these dreadful "incendiary fanatics," or whether they merely wished to preserve a trophy of their glorious achievements, against a handful of ladies and their place of assembling, is a point which I leave undetermined. After all, however, they did not monopolize the chips, but that is neither here nor there.

After the ladies withdrew, the police found but little difficulty in clearing the entry and staircase. The Mayor now expressed his anxiety to get Garrison out of the building, for it was evident the mob were determined not to disperse till he was either in their power or unquestionably beyond it, and it was thought important that they should be dispersed before dark. Till this time Garrison had been seated in the office, manifesting no sign of alarm, either in deed, word, or look, and now, when he came out to the entry, he appeared as he had done through the whole tumult, calm, collected and cheerful. I could perceive not the least change in his manners from that which he exhibits in the entire absence of danger, or of even the remotest apprehension of danger. Some of his friends, united with the Mayor and officers, in endeavoring to find a way of escape from the building, in which they at length succeeded. He complied with their request, and retreated from the window in the rear of the building, after which one of the sheriffs announced to the populace that he had made diligent search for Wm. Lloyd Garrison, but that he could not be found. The dense crowd now began rapidly to grow thinner, and soon the street was almost wholly cleared. This I at first supposed was caused by the people's retreating to their homes, but it was not long before I discovered my mistake. They were in chase of Garrison, having been informed by some spy or looker out, that he had escaped from a back window. Going to the post office, I saw the crowd pouring out from Wilson's Lane into State St. with a deal of clamor and shouting, and heard the exciting cry, "They've got him—They've got him!" And so, sure enough, they had. The tide set toward the south door of the City Hall, and in a few minutes I saw Garrison between two men who held him and led him along, while the throng pressed on every side, as if eager to devour him alive. His head was bare, his face a little more highly colored than in his most tranquil moments, as if flushed by moderate exercise, and his countenance composed. I have been informed that when seized he uttered not a word, nor raised a hand for his defence, but yielded unresistingly, in perfect accordance with his well known principles. He had been concealed in a carpenter's shop, as the story goes, and was betrayed by an apprentice who worked there. Some say the apprentice was an Irish boy, but as that would look somewhat like "foreign interference," which the patriotic citizens of Boston are known not to tolerate, I conclude that story must be set down as apocryphal.

As Garrison came opposite the City Hall, the Mayor and peace officers, with the aid of some of the crowd, who, if not Garrison's friends, were at least unwilling that his blood should be shed in the streets of Boston, succeeded in rescuing him and bringing him to the Mayor's office. Beyond this I cannot testify as an eye-witness, for I returned to the office, assured that Garrison was safe. He remained under the Mayor's protection, till a carriage was procured, in which he was placed and conveyed to the prison in Leverett-street, where he was lodged for safe keeping. As a mere matter of form, a warrant was made out against him, as a disturber of the peace, he was committed and remained in jail over night, and was arraigned and of course discharged in the morning, and by request of the Mayor, immediately left the city. Several of his friends saw him while in the prison, and all agree that he was not in the least disheartened or cast down. "Never," says one of them, "never have I seen him in better spirits."

A story is in circulation, and I am told that some of the daylies are giving it currency, that his agitation was so great as to unsettle his mind, and that he is actually deranged. The over-zealous authors and circulators of this report, may make themselves quite easy on Mr. Garrison's account. They may rely on it if he is not half as crazy now, with all the cause for agitation which he has had, as some of the, so called, respectable citizens of Boston. I saw much more that looked like the ravings of insanity among the besiegers of the Anti-Slavery Office, and the disturbers of the Ladies' Anti-Slavery meeting. I venture to say, than any man ever saw in Garrison and all other Abolitionists from Maine to Georgia. The mental derangement is all on the side of the mob party, in this instance, as, I believe, in every other.

I make no comment on the conduct of the "well-dressed" mob, for comment, if not needless, is at least not required at my hands now. Indeed, I have not told all the facts which deserve to be recorded. Some of these may appear yet.

The Abolitionists, so far as I could observe, and I believe generally, remained true to their principle, of rather suffering wrong than doing wrong. Not one raised his hand to repel violence by violence, though

they were sufficiently numerous and possessed enough of physical power to have wreaked bloody vengeance upon their injurers had they acted on the common principles of retaliation. But they do not, and I trust never will, act on those principles. They have a higher and a better standard of morality—the peaceful principles of the gospel. Their forbearance was not owing to a want of courage. There were men among them—yes, many men—ready to lay down their lives, had duty required the sacrifice. Nothing which looked like fear could be discovered in their conduct or their language. But it is unnecessary to say that those men are not cowards, who fearlessly pursue the path of duty, in the midst of such threats and abuse and demonstrations of violence, as are visited upon the Abolitionists at the present day. If ever men encountered peril, the Abolitionists surely have encountered it in abundance. If ever men have manifested courage—the best of courage—that which opposes meek endurance, but unflinching perseverance, to brutal outrage—the Abolitionists have manifested such courage. Can such men be crushed? Wait the event and see.  
C. C. BURLEIGH.

It is true that two or three books were thrown to the mob, but they were not Anti-Slavery books, nor taken from the Anti-Slavery Office. The Hall of the Anti-Slavery Society is also occupied as the Episcopal Missionary Chapel, and several prayer books were lying on the seats, when a part of the mob rushed in, immediately after the ladies left the Hall. The "patriotic citizens," in the ardor of their patriotic zeal, seized what first came to hand—the prayer books—and either from sheer wantonness, or because they thought that being in the Anti-Slavery Hall, they must of course be Abolition books, and in their eagerness to display their patriotism, forgetting to stop and examine, they hurled them down among the rabble of gentlemen below. Or, perhaps, they thought the prayer book—especially as it contains copious extracts from the Bible—on the whole about as incendiary as the Abolition tracts themselves. If so, they judged aright. Whether they acted aright, is another question. C. C. B.

We give below, a copy of the inflammatory handbill, which was posted about the city on Wednesday. Who are the incendiaries now? Can there be brass enough in a human face, or falsehood enough in a human heart, to charge the riots upon Abolitionists, after this? Friends of the Union, indeed! If the men who offer rewards for a violation of laws and constitutions, be friends of the Union, no wonder peaceable and unoffending citizens, are regarded as its enemies.

## THOMPSON, THE ABOLITIONIST.

That infamous foreign scoundrel THOMPSON, will hold forth this afternoon, at the Liberator Office, No. 46, Washington Street. The present is a fair opportunity for the friends of the Union to snake Thompson out! It will be a contest between the Abolitionists and the friends of the Union. A purse of \$100 has been raised by a number of patriotic citizens to reward the individual who shall first lay violent hands on Thompson, so that he may be brought to the gallows before dark. Friends of the Union, be vigilant!

Boston, Wednesday, 12 o'clock.

While the mob was raging and raving after Garrison, last Wednesday, we are informed that the following conversation in substance, was heard between two gentlemen, believed to be sons of the chivalrous South.

"The mayor says Thompson is not in the city, but—"

"I don't believe him. [The blank was filled with a very 'patriotic,' highly respectable and 'chivalrous' hush.]

"Well! Thompson is here, if Thompson isn't. They are after Garrison now."

"I hope they will catch him. I would give five thousand dollars for him."

"Yes! if we could get him on board your packet for—[naming some southern city] we would take care of him."

Thank you gentlemen of the south, we don't doubt your kind intentions, but we will endeavor to dispense with your assistance a little longer. It would undoubtedly be a fine speculation, if you could get Garrison on board a southern packet and land him in Savannah or Charleston, to claim the liberal rewards offered by your chivalrous fellow citizens, but the wind doesn't always blow that way, remember; and how do you know that your packet might not drift to Bermuda, as others have done before; or how are you assured that you might not yourselves find a comfortable mooring in a certain stone building the other side of Charles River. It is thought there are some old-fashioned people in Boston yet, who consider kidnapping a crime.

Since the doings of Wednesday, several new subscribers for the Liberator have come in, not only from among our former friends, but also from among those who have heretofore been opposed to us. Says one, as he handed over the cash, "Put down my name, for the Liberator. I thought till now, that I could not afford it, but I can now." Says another, "I have been opposed to you, but I saw the dreadful proceedings yesterday, and I am now convinced you have the truth on your side," and he confirmed his words by handing the advance pay, and ordering the paper. A number more have done likewise. Such is the success of mob-efforts to extinguish the light of truth.

Those who think the Abolitionists are completely put down and unable to lift their heads, or afraid to open their lips, are referred for farther information touching that point, to the article in our poetical column, headed "A word to the South." Notwithstanding its title, it will answer very well for the North. Indeed, when we address the South, we generally mean to speak so loud that the North also can hear, and so plainly that the North can understand us. And while they are seeking light on this matter, it will be amiss for them to read the article from the Courier, signed "A member of the Female Anti-Slavery Society."

The Advocate speaks manfully this morning. We rejoice to see that there is some independence left in the city—that there is at least one press which has not the fear of the 'highly respectable' mob before its eyes.

The communication of 'P. Pry,' giving a report of a speech made Wednesday afternoon, was received too late for insertion this week. It is on file.

[For the Liberator.]

## WHAT AMOUNTS TO STIRRING UP A MOB?

Last Wednesday evening, about seven o'clock, or perhaps half an hour later, I walked down to the Post Office as usual, and finding ten or a dozen persons gathered in front of the building, quietly conversing about the affairs of the afternoon, I stopped to hear the various statements and opinions of the different speakers. They were all strangers to me, and at first I stood a silent hearer, but soon joined in the conversation. One man unblushingly and unqualifiedly justified the rioters, denying that they were a mob, or that they had disgraced the city, and declaring that they were the people, doing their duty. This to be sure was new doctrine to me, who have been taught to believe that it was the duty of the people to be peaceable and orderly, and submissive to the laws. I could not easily discern how this duty could be discharged by trampling on all law, and disregarding all gospel. So, I replied in a mild tone, that if Mr. Garrison, or his associates, had violated any law, or had done any thing worthy of punishment, it would be a more proper course to proceed legally—to enforce the law which had been broken. "But they have broken no law," replied a man at my elbow. "Well, then," I added, "if the people of Boston think there ought to be a law against any thing these men have done, let them instruct their representatives to enact such a law, and then let them enforce it legally. But let them not take law into their own hands, and make themselves at once, legislators, accusers, judges and executioners." This was spoken in a common conversational tone, and I think could not have been heard by any body beyond the little group around me. But I had scarcely finished the sentence, when a man who seemed to have just come up—accosted me in a stern voice—"You are stirring up a mob, yourself." Of course, I calmly denied the charge, whereupon he replied, with considerable warmth, "you had better be silent, or go home." Not aware that he had any special authority for volunteering his good counsel, I made very little reply to him, merely remarking, that I intended to be silent when these were with whom I was conversing, or something to that effect. Some one near me, asked him why he interfered in that way in our discourse, but in an angry tone he repeated, as he turned on his heel, "you had better be silent—take my advice." "I hope it will be regarded by the giver," was my answer, upon which he turned back, and began to assume still greater airs of authority, threatening to send me to prison if I did not go home. "If you are an officer," said the man by my side, who had first questioned the other's right of interference, "we will attend to you." "I am not an officer, I am a magistrate," and then he began to repeat his threats.

As I had no inclination to occasion any disturbance, I told him, in answer to a question which way I would go, that I should go home, to be sure, and accordingly I leisurely walked off, and left him to exercise his magisterial authority, if he really had any, wheresoever it should seem good in his sight. He had not thus far said a word to the man who had been conversing with me, and I presume did not say anything to him after I came away. Now this is the question to which I wish an answer. Does the assertion in a quiet and peaceable manner, in hearing of a dozen persons, that men ought to do nothing unlawful, amount to stirring up a mob; while the open vindication of riotous and disorderly conduct in the same place and at the same time—the plain and unequivocal assertion that men have only done their duty in disturbing the public peace, destroying private property, and endangering the persons and lives of peaceful citizens, is perfectly right and proper, and has no bad and dangerous tendency? It is important we should know, that we may be able to govern ourselves accordingly.  
A MAN OF PEACE.

A petition was presented to the Mayor and Aldermen Tuesday afternoon, for that body to interfere, to prevent a meeting of the Female Anti-Slavery Society, which was advertised to take place this day, at 3 o'clock, P. M. at No. 46 Washington-street, the result of which we have not heard. The petition was signed by the occupants of stores, &c. in the immediate neighborhood, and set forth that the signers considered their property in danger, in consequence of general apprehension of a riot, if such meeting should take place. Considerable excitement has been occasioned by the advertisements of this Society, and it is hoped that if the Mayor and Aldermen, do not interfere to prevent it, the ladies, at least will stay away.—*Courier of Wednesday.*

It will be recollected that the Female Anti-Slavery Society attempted to hold their annual meeting in Richie Hall last week, and were prevented by a number of patriotic citizens, who assembled at an early hour for the purpose of being introduced to Mr. George Thompson, who was to address the meeting on that occasion. It is understood that Mr. Thompson, nothing daunted by the discomfiture he met with last week, will hold forth this afternoon, at the Liberator Room, 46 Washington-street; and that the individuals who keep stores in that vicinity, fearing a riot, have solicited the interference of the Mayor and Aldermen, to protect their property. The Mayor declines interfering.—*Gazette of Wednesday.*

## NOTICE.

The Annual Meeting of the Main State Anti-Slavery Society, will be held on Wednesday next, the 28th inst. at 10 o'clock, A. M., at the meeting-house of Rev. Geo. E. Adams, in Brunswick. The friends of the cause are respectfully invited to attend.

## REMOVAL.

ARNOLD BUFFUM would most respectfully announce to his friends residing in or visiting Philadelphia, that he has removed his Hat Store to No. 142, Chesnut-street, one door below Fifth, where he is now opening a large assortment of Beaver Bonnets, Muffs, Boas, Capes, Pelonies, Tippets, &c. of various qualities, which will be sold wholesale or retail as cheap as at any Store in the City. Where he will at all times be happy to wait on those who may favor him with a call.  
Oct. 20



## LITERARY.

[For the Liberator.]  
LINES TO A RIVER.

Beautiful river! thy dark-flowing stream,  
By elms deeply shaded, and bordered with green,  
Has oft by its beauty attracted mine eye,  
And oft have I loved on thy sweet banks to lie.

'Neath thy elm-pillar'd canopy's high-arching shade,  
When languid with summer-heat, oft have I laid;  
There thy cool, dewy breath rose refreshing around,  
And the breeze from the leaves drew a murmuring sound.

There I've hung o'er the mirror, and gazed till it seemed  
That below me in beauty another sky beamed—  
But the earth and the river no longer were there,  
But I lay 'mid bright clouds in the regions of air.

For far, far below me their forms floated by,  
And downward I gazed through a deep azure sky,  
And birds in its depths sank away from my sight,  
Whilst my spirit exulting swelled high with delight.

But stronger the spell, when at day's silent close  
The stars came to watch over nature's repose;  
When the light gently fading, all objects were gone,  
And I left with the stars in deep silence alone.

From deep thought awakening, I started with dread—  
Was not I a spirit awaked from the dead?  
For of earth now I seemed to have left the control,  
And the universe only had bounds for my soul.

Below and above me I saw with surprise  
Bright stars, and stars only, before me arise;  
All else with the daylight from vision had flown,  
And I seemed far from earth in the heavens alone.

Then my soul felt free freedom—unfelt till that hour—  
Then burst on my soul all infinity's power—  
But my high exultation was mingled with awe,  
So vast and overwhelming was all that I saw.

—I love thee, fair river! for from thee I find  
A sweet, soothing influence steal o'er my mind;  
I drink in thy beauty, and feel it a charm,  
All sorrow and anguish of spirit to calm.

I still will revisit thy often-sought shore,  
And still will I love thee while life shall endure;  
And though far away from thee long I should rove,  
Still in thought I'll revisit the scenes that I love.

Hallowed.

E. D.

[For the Liberator.]

## A WORD TO THE SOUTH.

Let the storm come! Oh, impotent and vain,  
The mad attempt to overwhelm the truth,  
To quench its blaze, or drown its thunder-voice,  
In the wild tumult of the popular rage!

Hark! from the North to the extremest South,  
Rolls a continuous voice—REPEL! REPEL!  
And on the conscious winds is borne afar  
The impious response—'The lash! the stake!'

'Death to the advocate of Human Rights!'  
The lash! Why shrink not, Dresser, when the scourge  
Reeked in his blood? The voice of thanks arose  
To God who had ended him with the power  
To suffer uncomplainingly. Go to!

Tortures were made for slaves—for slaves in soul—  
Men are not moved so lightly—men whose trust  
Clings to the God who hateth the oppressor!

Let the storm come! A cry for blood hath gone  
Out on the winds of heaven—the chivalrous South  
Calls on the North to render up her soul  
To sacrifice her worthiest, and appease  
The holy wrath of those who rob her God.

And the pale North has bowed, and kissed the foot  
Of her imperious master.

'Ho!—the chain!  
Fetter the press! put out the light of truth!  
Hang the disseverers of our holy bond!  
Go, mockers—chain 'th' unfettered winds, which sweep  
Over your fervid plains, freighted with groans  
From the down-trodden—make them do your will,  
Blow when you list, and when you bid, forbear!

Fetter the swelling ocean, that its waves  
Shall slumber, hushed and tranquil; with a nod  
Turn the sea backward from his plot of light;  
Quench the rejoicing stars, and blot the moon  
From the fair page of heaven; then turn and throw  
Your manacles on mid—after speech,  
And thought, and action! and with dreadless hand,  
Hurl 'th' Eternal from his throne, and seize  
The sceptre of the Universe—and then,  
When God is God no longer, we will tell them,  
And cringing, do your bidding. Not till then.

Let the storm come! It beat with fiercer rage,  
When cried the multitude with maniac shout,  
'Let him be crucified!' Ye war with God!  
Impious and unbelieving—He hath bared  
His right arm for the battle, and hath thrown  
His buckler over us—and every wound,  
And every outrage which we suffer now,  
In the hot conflict for the right, shall be  
A token and a pledge of victory!

[For the Liberator.]

## A CHRISTIAN APPEAL.

Christian, lo, the helpless slave,  
Robbed of all his Maker gave,  
Seeing only in the grave  
Rest from misery!

Let not mercy plead in vain,  
Haste and break his galling chain,  
From thy country wipe the stain  
Foul as leprosy!

See thy neighbor wounded, lie!  
Canst thou, Christian, pass him by,  
Wilt thou leave him thus to die  
Void of sympathy?

Then discard the christian name,  
All a patriot's zeal disclaim,  
Reckless view thy country's fame  
Stained with infamy!

Say, descendant of the brave,  
Always o'er th' unhappy slave  
Shall the star-striped banner wave—  
Cruel mockery?

No! it must not, cannot be;  
Lo the year of jubilee  
Hastens on thy sons to free,  
Wretched Africa.

## ON THE DEATH OF A YOUTH.

BY BERNARD BARTON.

We had hopes it was pleasure to nourish,  
(Then how shall our sorrow be mute?)  
That those bright buds of genius would flourish,  
And burst into blossom and fruit.

But our hopes and our prospects are shaded;  
For the plant which inspired them has shed  
Its foliage, all green and unfaded,  
Ere the beauty of spring-time is fled.

Like foam on the crest of the billow,  
Which sparkles and sinks from the sight;  
Like leaf of the wind-shaken willow,  
Though transiently, beautifully bright;

Like dew-drops exhaled as they glisten;  
Like perfume which dies soon as shed;  
Like melody hushed when we listen,  
Is memory's dream of the dead.

## MISCELLANEOUS.

[From the N. Y. Workingman's Advocate.]  
FACTS RESPECTING HAITI.

The following letter from an intelligent and philanthropic southern gentleman (though a large slaveholder,) now travelling in Haiti, will doubtless convey much information to our readers respecting the present political condition and the natural advantages of that interesting island. The statements of the writer may be implicitly relied on.

PUERTO DE PLATA, HAITI, 13th Sept., 1835.

MR. GEO. H. EVANS,

Dear Sir,—When I left New-York about a month ago, with the intention of spending the hot season of summer under the cool shade of the Plantain and Royal Palm trees, fanned by the sea breezes of the healthy and temperate climate of Haiti, I promised to convey to you, as soon and as intelligibly as I could, a true description of what I saw in my progress through this Island of Liberty, which, although hardly two weeks' sail from New-York, must become of great political importance, but is now quite unknown, even by name, to nine-tenths of our New-York citizens.

On the 3d inst., being nearly in 20° N. lat., we made the Island of Haiti. It resembled the Cat-skill mountains, only more extended. On the 4th we sailed into a harbor on its N. side, called Puerto de Plata, where we found American and foreign shipping anchored before a pretty, scattered-looking small town of one-story houses, something about the size of St. Augustine. We landed soon after amidst logs of mahogany, in which, and tobacco in bales, most of its export consists. The poor appearance of the town was amply compensated for by the rich verdure of the waving cocoa nut and majestic palm trees growing on the gently rising plain which lies between the town and the mountain (called Torre de Isabella) majestically rising behind it to the height of three thousand feet, and richly covered with trees to the top.

This afternoon and next day, I was occupied in walking about the town and gardens in its vicinity, and in cultivating the acquaintance of its inhabitants, who received me as a white stranger with great civility as well as hospitality. They consisted of white and black, (the latter predominated,) speaking Spanish, French and English, as languages common to all, the Spanish rather the most, and the white part of the population very much resembled the Minorcan population of St. Augustine. The beautiful and rich plain on which the town is built, of two miles in extent, and gradually rising to the foot of the mountain of La Torre, contains first the town and gardens, and then some small farms cultivated with sugar cane, coffee, oranges, mangoes, corn, yams, potatoes, cassava, and all kinds of fancy produce to suit the market and for the supply of the town. The low lands lying between the sea and the mountains, extend to the east and to the west as far as the eye can reach; and if the soil is a fair sample of the soil of this Island, which from all that I can hear is probable, there is nothing that I have ever seen in any country, not even the low lands of the Mississippi nor the alluvial deposits of Guiana in South America, equal to it in fertility. The sugar cane grows to a prodigious size, and lasts for twenty years without replanting. The Plantain, as food for man, is the richest of nature's gifts, and also perpetuates itself with little attention for an equal period of time without replanting. Groves of Cocoa Nut and Royal Palm trees, the most magnificent of nature's productions, shade the ground with their waving tops, and furnish food for countless numbers of wild hogs, cattle, &c.; wild guinea fowls are very abundant. Sept. 6, being Sunday, I this morning went to hear Mass in a very large church of one story, which safe mode of building, I presume, is on account of earthquakes that sometimes happen here. The audience was large and most respectable, the female part especially was devout, and would bear comparison in point of good looks or dress, with any of our white congregations in New-York. In the evening, I went to hear an old style Methodist sermon by an English Missionary, where most of our poor American colored Emigrants were assembled to hear themselves denounced as fit subjects for a very necessary personage now dormant in fashionable life; but all went off well; we had no Mob.

13th. I have now been here ten days, and have closely examined the country on horseback for twelve leagues of coast and three leagues inland to the summit ridges where they cut and haul mahogany; no sentry has ever hailed me, no officer of police has ever enquired into my business, or what I wanted. I brought no letter of introduction: which ever way I travelled, I have been treated with hospitality and attention, and all possible kindness is rendered to me voluntarily and without reward. I have had a hearty welcome every where, abundance to eat, and a place to hang my hammock at night, from black and poor colored people, who live insulated upon small farms of one family, scattered within the rich, uncut forests of Haiti, where their living in simple abundance and with little labor does not detract from their natural kindness of heart, which sustains their practical moral merit of character; for notwithstanding our fashionable propensity to injure the colored race, no one has ever cited one solitary instance of a breach of honesty or honorable hospitality to any white man or other person. A single unarmed footman is the only conveyance of money remittances from here to Port au Prince, a distance of nearly one hundred leagues, mostly through solitary woods; but no instance is recorded of either robbery, murder, or insult. Further comment upon natural kindness of heart is needless. I have not heard of any other instance similar in any country under any government—here every appearance indicates perfect freedom and equality without law or restraint, yet no one trespasses upon the strictest laws of decorum and politeness.

Many of our pseudo republicans openly abuse Haiti, its people and government, but here they read our newspapers and daily accounts of mobs and persecution of color without any symptom of resentment or anger against the citizens of those very countries where their color is outlawed, and who enjoy every protection both of person and property in Haiti. Although many families here are white in all their relations, I have neither seen nor heard of any slight or symptom of natural prejudice against color: indeed, as a white man I feel ashamed to receive such kindness and hospitality from the very people whom public prejudice, or rather fashion or jealousy, in New-York, would exclude from obtaining necessary refreshments at an inn, or from travelling in any public conveyance or vehicle, or even to walk the streets but as outlawed miscreants. The state of society here proves very clearly to me that our main argument to excuse our persecution of color (natural prejudice of caste,) if unsupported by law, soon melts and is dissolved by our moral relations if let alone, like any other legal privilege. Privileged grades of society are necessary to the existence of a regal aristocracy, or of a popular democracy or oligarchy: annul the privileges, and these governments become Republican or of equal laws. This government of Haiti approaches nearer to pure Republicanism than any other now in use or on record. Although the aggregate population of this Island may approach towards a million of people, yet it is hardly possible to find a servant to hire, which is easy to account for from the circumstance that every colored person of good character is a citizen from the moment of

his arrival, and upon application to the Commandant, can have as much good land gratis from government as he thinks he can cultivate, therefore no one will hire, and the quantity of population and small farms of one family each is fast increasing. To gain information where every thing is new, I have reposed but little in the shade since my arrival, but the air is delightfully cool every night and morning; and during the day while travelling, I have suffered but little from heat, as our roads lay through lofty thick woods, the shade of which completely excluded the solar rays.—We generally have had a refreshing shower every day, and I feel my health much improved since my arrival from New-York, nor can I hear of a single instance of sickness any where, although this is called the sickly season, and I can judge from the number of children playing about in the streets and houses, the population must be increasing very rapidly. In a few days I propose continuing my journey towards Cape Haitien, formerly Cape Francois, and will from thence communicate what may seem new. I remain, &c.

HAITI.—The editors of the Journal of Commerce have been favored with the following extract of a letter, addressed to a commercial house in New-York. It gives a much more favorable view of the social and political condition of Haiti than we are accustomed to meet with.

PORT-AU-PLAT, 15th Sept. 1835.

I have been here near a fortnight, amusing myself with riding about the country, and obtaining all the information I can, with regard to the soil, government and resources, all which please me—the latter consists chiefly of mahogany, and about from twelve to twenty thousand bales of tobacco. This town and district contain about ten thousand inhabitants, mostly Spanish, of all colors, but no jealousy of caste is to be perceived. I have travelled on horseback more than one hundred miles in the shade of lofty palm trees and magnificent woods. My health continues good, nor do I hear any complaint on that score from others, although this season is said to be less healthy than usual. The nights and mornings are pleasant, and we have a cooling shower generally every day. I have never seen any government really free before. I see but one sentinel here, and he stands at the Custom House, and never challenges any one, not even at night. No military parade but on Sunday, and the militia are called upon to muster only four times a year. All religions and all colors are equally protected. But the grand advantage which must ultimately raise this island above all others, is its soil, superior to all others in fertility; sugar cane and plantains standing 20 years in full vigor without replanting. Every colored person is a citizen from the moment of his arrival, and entitled upon application to the commandant, to nine acres of good land near the town for himself, and as much for every member of his family; so that all the industrious people live upon small farms near the town, and servants are difficult to be hired. The inhabitants, having been greatly wasted by revolutionary wars, are now only beginning to increase, but with extraordinary rapidity, which is evident from all the streets and farms being filled with children. The population as yet hardly amounts to a million, but there is room for ten times that number, besides all the black and colored population of the United States;—and being so near, it would be well to get rid of them in that way, seeing that they bid fair to be very quiet and peaceable neighbors. You may be sure that all the cash remittances to the Cape and Port au Prince, a distance of nearly 300 miles, through lonely woods, rugged precipices and deep rivers, are conveyed in the shape of doubloons by an unarmed footman, and that no instance of any failure or interruption is on record. This government may fairly be said to put all others to shame by accomplishing without any apparent coercion, what all others have attempted to accomplish in vain by complicated legislation. And who are the government? The General commanding here is a negro; the Colonel ditto; and so on through the whole arondissement. I have conversed with all; they are discreet, sensible men. I have thus given you a short account of what I have learned in this extraordinary and unknown land since I came, and if I reach safely the Cape and Port au Prince, I will give you further information.

SIR ROBERT PEEL AT TAMWORTH.—A public dinner was given to Sir Robert Peel at Tamworth on the 4th of September, on which occasion he of course made a speech. We quote the following extract:—It might be said that I am cautiously avoiding to make any reference to America, but that I confine myself solely to the countries of Europe. It might be said, and I know it will be contended, that the democratic principle has been successful in America. It will be said that under this government, the people enjoy civil and other rights almost to equality, and yet that country is able to defend itself from, and even to punish aggression from abroad. I shall be told, if I look to the States of America, I shall find an adoption of the popular principle has been successful there.—Very well, I look to the States of South America, where the popular principle has been incorporated, and can I acknowledge that it has been successful in those States, when almost every newspaper that reaches me talks of insurrections among them? (Hear, hear.) What has prevented the establishment of a regular government in those States if the form of a popular one was so very good? (Hear, hear.) If the principle is correct by which we are told that we can govern ourselves, and that there is no advantage to be derived from our ancient institutions, and from obedience to authority, how happens it that revolutions in the states I have just mentioned do not form exceptions, but rather a general rule?—(Cheers.) The real revolution that will happen in South America will be that by which a regular and permanent government will be established in that country. (Hear, hear.) I have admitted that the popular form of government has been successful in the North American States, but I deny the general position, that because it has succeeded there it will suit this country. North America is a wide and extensive country. It contains a vast tract of land unoccupied, to which the discontented and dissatisfied can be sent, and its position alone makes it widely different from England. The republican institutions that will suit a new country may not for that account suit a country which contains men educated as we are, subject to such laws as we do, and having prejudices (you may call them prejudices if you will,) that connects us with the ancient monarchy of England. (Loud cheers.)

Let it not be understood that from what I have said, I bear any ill will towards the Americans. No! on the contrary, I wish them all possible success to themselves as well as to their government. Let them believe me when I say, that I would rather see them happy under their republican institutions, than see any form of government, even monarchy, to which I am so much attached, confirm the unhappiness of that people. Though we receive accounts of the happiness of the people of the United States, I do not see that that is any reason why this country should adopt a republican form of Government. (Hear, hear.)—But I happened to read in a paper which I shall quote, it is on authority—I allude to an article which I read in it on the 25th of August, 1835. Mind, the paper I am quoting from, is not a Conservative journal, but one that strenuously espouses the cause of the present Government. I quote the extract, not that I have a wish to show the unhappiness of the people of the United States, but when I was told of the happiness of the people of that country, I was rather startled at the article in question, and it gave me much reason to doubt of the vaunted happiness of the inhabitants of the United States, when I find the following article inserted in a journal that pro-

esses to be the organ of the present Government:—"The news contained in the New-York papers which have been brought over by the Philadelphia are full of melancholy interest—an insurrection amongst the slaves in Havana—the spread of the summary mode of punishment called 'Lynch law.'—(By the by, by Lynch law is meant hanging a person without trial) (a laugh) and the hanging of five gamblers at Vicksburg without trial—acts of aggression on the part of the authorities of Michigan upon the inhabitants of Toledo, Ohio—and the seizure at Livingston, Mississippi, of two abolition preachers, and of seven negroes, who appear to have been hanged in the streets by the exasperated inhabitants with a small form of trial, scarcely constitute a bare catalogue of enormities which these papers contain." Gentlemen, this is the testimony of the English paper I alluded to, and the following is the testimony of the New-York Evening Post—"The account which we published in another column from an extract of the Toledo, (Ohio) Gazette, will be perused by our readers with regret. With civil feuds in the North, tumultuous proceedings of an anarchical and fatal character in the West, and a servile war in the South, to say nothing of the factious and incendiary spirit which has lately broken out in various parts of our Atlantic border, the country does in truth exhibit at present a spectacle to the European nations which we fear will be commented upon in a way not calculated to recommend the example of a popular government." Now, gentlemen, if you only bear in mind what has been the issue of similar experiments, you will not very much indulge in a popular Government."

## AMALGAMATION.

The most extraordinary case of amalgamation that we have ever seen on record, is that mentioned by the New-York Daily Advertiser of the 14th inst. It appears that information having been received from Charleston, that a person named John Hurd, an Englishman by birth, had taken passage for New-York with four colored children, supposed to have been stolen. He was arrested on his arrival, and had up for examination on a charge of kidnapping, before the Police magistrates. To the astonishment of all, he declared that he was no kidnapper, but that the children were his own, and he claimed them as their father; that he had sold his plantation in Jefferson county, Georgia, where he had resided, together with the woman who had mothered these children, as also all his blacks, and was now bound with these children to Cleveland, Ohio, to settle, and to educate and raise them. The children, consisting of a girl, aged about fourteen, and three sons, of the ages of 13, 10 and 8 years, all separately corroborated their protector's story; and Mr. Hurd sending for Alderman Bolton, of whom he had some knowledge, when that gentleman resided as a merchant in the South, stated that he came over from England in one of the vessels of the Alderman, and mentioned many circumstances to recal the recollection of the Alderman to him, but from the length of time that elapsed, without much success. Hurd had with him \$20,000 to \$30,000 in gold and United States bills, and drew on the Bank of America for \$5000 more, whilst in the Police office, to be deposited as bail if necessary, which he received. As there was no law to prevent a father from carrying his children, of whatever color, where he pleased, he was discharged with his young progeny, and aided by Smith the Police Officer, whom he handsomely rewarded, he went on board the steamboat for Albany, on his way to Ohio, there to settle, and to rear his party colored brood.

Philadelphia Sat. Ev. Courier.

THE SOUTH.—The tone of some of the Southern papers is altering, and they are every day becoming more reasonable. Whether this is owing to the coolness of the weather or to the coolness of the north, we are unable to determine, but there is enough to produce a little consideration, without either of these causes.

It is every day becoming better understood in the northern states, that the sun of July and August regularly broils the hot-headed Southrons with a species of madness, and their ravings are getting to be quite disregarded; and unless a few extremely hot days should stir up the dormant passions of the more excitable, we are as cool as so many cucumbers, and care about as much for the threats of the South, as does that sedate vegetable, though like that we sometimes get a little soured when we are cut up too severely, and often think ourselves in a pretty pickle.

The South have tried their best to raise a panic in Lowell, by calling public meetings, and denouncing our manufactures, but the attempt has been a failure. We have heard of Carolina and Virginia too before to-day, and our spindles have kept whirling just as usual, and our power looms have not been so frightened but they keep up the tremendous racket that they did before Lowell was put under "the ban of the South."—Lowell Times.

## PERSECUTION OF THE BLACKS.

We cannot look calmly and quietly on, while we see the horrible and heaven-defying outrages perpetrated against God's image in nearly every section of our country. Is not a negro a MAN? Why, then, should he be down-trodden? Is it because his skin is darker than ours? Is a man to be respected for the worth of his mind or his body? If the colored people are ignorant, educate them, and not keep the foot of iron upon their necks, because they are debased. The righteous judgment of the Eternal will visit this nation, and sweep it from the face of the earth, if it do not speedily and heartily repent. Here is a fresh act of inquiry perpetrated by the inhabitants of Palmyra, N. Y. At a town meeting this disgraceful resolution was adopted:—

Resolved, That owners of houses or tenements within this village occupied by blacks of the character complained of, be requested to use all right means to clear their premises of such occupants at the earliest possible period; and that it be recommended to all owners of houses of tenements within our village that they refuse to rent the same hereafter to ANY COLORED PERSON WHATSOEVER.

Is this the way to reform a bad man, or the way to make him worse? To such extreme cruelty has this matter extended, that every Christian, every philanthropist, every patriot, should raise his voice against it. Let men of every party rally under a common flag, and stem the tide that threatens to wash away the rights to which our free colored citizens are entitled.—Zion's Herald.

THE NOBILITY IN LONDON.—The New-York Herald of Tuesday says,—Yesterday morning, before sunrise, a body of watchmen at the foot of Washington street, captured, in one haul, the Most Noble the Marquis of Waterford, Viscount Jocelyn, Lord Beresford and Colonel Dundas of the British army, all being engaged at that hour and place, in a noble experiment of breaking windows, smashing night lamps, knocking down the watchmen, and sundry other valorous deeds of the like kind. It seems they dined with the mayor on Sunday, and drank rather too much wine, and after visiting a nameless portion of the city, committed the excesses referred to. As soon as the mayor ascertained their situation, he, with the British consul, interfered and had them all liberated—but not until they had been escorted to Bridewell by a posse of some forty watchmen. They were very insolent and abusive to the magistrate.

[From 'We, the People,']

## THE RIOT IN ABBINGTON.

Never was there any thing transpired in this town so utterly disgraceful, and so completely without palliation, as was this transaction. Never were the people of this vicinity so surprised as at the perpetration of this deed. It has come upon us like a clap of thunder in the clear blue sky, and as transparent and cloudless as sky. We had heard of such transactions in other places, at a distance; but we would not believe until we had ocular demonstration of the fact, that there was sufficient destitution of moral principle in any of the inhabitants of this town to induce them to engage in deeds of such a nature as this. Even now, were it not for the irresistible evidence, we have of its reality, we would faintly believe it the impression of an ugly dream, rather than a stern and melancholy, but unavoidable truth.

The question is now whether the measures of the Anti-Slavery Society, or any other Society are to prevail; but it is whether the people are to have the privilege of assembling together and discussing peaceably any subject they may conceive to be connected with their welfare; whether they can do so unmolested by the brutal violence of an infuriated mob, or whether Lynch Law, as it is called, is to prevail in this, as it has in other parts of the country, and endanger the peace of society, destroy the freedom of speech, and put in jeopardy the very existence of our republican institutions, by the array of physical force like the one we have now to deprecate. This is the question now to be decided, and it imperiously calls upon all who feel an interest in the preservation of those dear bought privileges which our fathers purchased by their blood,—who really believe in the existence of those rights which the Declaration of Independence says are the common property of the human race, to make themselves heard in such a manner as shall quickly decide which is to prevail, the principles of Mobocracy or those of the Constitution.

A FRIEND OF ORDER.

Abington, Sept. 29th, 1835.

[From the Cincinnati Journal.]

## A SABBATH SCHOOL BROKEN UP BY A MAGISTRATE.

MR. BRAINARD.—In Gallatin County, Kentucky, a Sabbath-school was organized for the benefit of slaves. None were encouraged to come, but such as had leave from their masters. About thirty attended, and manifested great anxiety to learn to read the word of God. The school continued five or six Sabbaths without interruption. At length, an Esq. constable and about twenty-five others came one Sabbath evening, just after the school was closed, and took the two young men, who formed and taught the school, with a warrant, and fined them sixteen shillings each, and costs for holding an unlawful assembly. The law under which the fine was inflicted, orders twenty lashes on the bare back well laid on, in case the fine is not promptly paid. From the warrant it appeared that a good colonizationist was the informant. This fact shows that slavery tends not only to oppress the colored slave, but even the white freeman. These two benighted young men, had they been unable to enter their fine, might have received twenty lashes each, on the bare back, well laid on. This shows us how much hope there is of preparing the slaves of such for freedom, when even Sabbath-schools are broken up by the civil magistrates! For gradual emancipation there is just one argument, and that is, the avowal of the master. The slave, as a mass, never can be educated in a state of slavery. Avarice, the sole reason for slavery, will neither yield up either the time or expense necessary to educate slaves. Those who are willing to educate their own slaves will not be allowed to do it.

The above fact is susceptible of the clearest proof. JOHN RANNEY, Ripley, Brown County, Ohio.

A Boston paper thinks the Token and Atlantic Souvenir will not meet with a ready sale at the South, because in one of the articles, slavery is spoken of as being "a stain upon our national escutcheon." The Charleston Mercury denounces Mrs. Barbauld's popular volume, 'Evenings at Home'—one of the wooden cuts in the new edition being pronounced as incendiary as any of the productions of Tappan or Garrison. Of a truth, our publishers must look out. If they do not sell their books at the South, they must fail at once. The Southern people will not patronize the North—they will supply themselves from the English market—just as they mean to have their woollen from England.—Clarendon Eagle.

GOOD EXAMPLE. Resolutions in favor of the supremacy of the laws deliberately enacted, and judicially enforced, and condemning punishments under Lynch law, have been passed at a public meeting of mechanics and others, at Charleston, S. C.

DEATH OF HON. WM. T. BARRY.—Letters have been received by the packet from England, containing intelligence of the death of the Hon. Wm. T. Barry, our minister to Spain, and late postmaster general. His death occurred in England.

## PRICE REDUCED!!

THE AMERICAN ANTI-SLAVERY ALMANAC FOR 1836, is offered to the public at the low price of 50 cents per dozen. It is the cheapest Almanac in the United States. This Almanac is printed on superior paper, and for its mechanical execution, is unsurpassed by any published. The publishers are induced to put it at this low price, for the sake of giving it a more extensive circulation, though from the manner of its execution, cost of paper, and the many disadvantages they are under in its being introduced, they should be called to make some pecuniary sacrifice.

WEBSTER &amp; SOUTHWARD

Boston, Sept. 16, 1835.

## PROPOSALS.

FOR OPENING AN EVENING SCHOOL. The subscriber would respectfully give notice to his friends and the public, that he contemplates opening an Evening School, in the Old School Room in Belknap-street, where he would be happy to instruct any who may favor him with the opportunity, in the branches of Reading, Writing, Arithmetic, English Grammar, Geography, Chemistry, History, &c. &c. This School will commence on the 1st of October next and close with the month of February following. It will be held three evenings in each week.

Terms of Tuition, { Males, per quarter, \$3.00  
                                  { Females, "       \$2.00  
Application to be made to Mr. A. Forbes, teacher of Smith School, or to the subscriber, No. 12, Belknap-street. CHAS. V. CAPLES.  
Boston, Sept. 17th, 1835.

## GENTEEL BOARDING.

THREE or four persons of color can be accommodated with private board at the house of CATHERINE LEWIS, No. 7, West Centre-street. Inquire at J. W. LEWIS'S Blacksmith shop, No. 26, Cambridge-street. Sept. 26.

## NOTICE.

BOARD can be obtained for four or five per sons at No. 12, Belknap-street. CHARLES V. CAPLES.  
Boston, Sept. 12.